

NAKED TRUTH

Or a Plain

DISCOVERY

Of the

Intrigues of Amorous Fops,

And

Humours of several other

WHIMSICAL PERSONS;

In a

pleasant and profitable Dialogue between
a precious Saint-like Sister called *Teresa*
and *Adriano* a Scolding Buffoon

Written by DON FRANCISCO BALBUENA
de Montalvan, and faithfully translated out
of the Original By W. H. M. D.

Dulce est decipere in loco.

L O N D O N,

Printed for Thomas Palmer, at the Crown
in Westminster-Hall, 1673.

NAKED TRUTH

OF A TRUTH

DISCOVERY
Case 722

Of the

(Intigues of Amorous Fops)

And

Humours of several other

WHIMSICAL PERSONS.

In a

Placard and a double Dialogue between
a person, and the sister called Trudy
and a young Scotchman

Written by JOHN DE ANTONIO BATTISTO
de Anthonio and his wife and son
of the City of N. Y. M. D.

Printed in New York.

L O N D O N

Printed for Thomas, at the Cross
in New York Hall, 1773.

THE
TRANSLATORS

PREFACE

READER,

Do not you wonder to see
a Spaniard travel
up and down our
Nation in an English ha-
bit, and so light an one too?
Cease to wonder, and know he
laid aside his wonted gra-
vity purposely, out of com-
plaisance, that he might more
A 2 freely

freely converse with us; and
be seeing that the humour of
our people was such, that so-
ber Truths would not down
with them, without an inter-
mixture of Jollity, he con-
descends to gratifie our Pa-
late, which will nauseate the
bitter Pills of reprehension,
unless guilded over with
Jovifance & Drollery.
In his travails here, when
he of late took his Voyage
into England, he goes about
like a Knight-Errant,
and puts himself upon an ha-

1697

1697

1697

ardous adventure; to en-
sure persons for the exorbi-
tances of their anomalous life;
an hard Province 'tis he
undertakes, and not likely to
please, except here and there
one, who are unprejudiced
and unconcerned: In his pas-
sage to and fro, he observes
the humours of several sorts
of persons, and animadverts
upon them pretty smartly
sometimes; especially, upon
the debauchery of the effemi-
nate Gallant and the Ri-
diculous Fopperies of the ig-

norantly zealous Phana-
tick; here perhaps as in a
clear Mirrour thou mayest see
thy own Face, read thy own
fault and destiny: Now let
me desire thee not to trans-
late that again; which I have
once translated already; but
mean that thou dost not lay
thy own faults upon another;
but suspect thy self under
the person of another; lay
thy hand upon thy heart, and
say if it be meane? And
what faults thou meetest with
in my Translation candidly

rather correct, than satyri-
cally carp at. But first let me
entreat thee to amend what
is amiss in thy self, (because
charity begins at home) and
then in him who fervently
is

Devoted to do you all
the good he can.

W. H.

rather correct, than
call it a. But first let me
present thee to a friend, what
is a friend in the life. (because
charity begins at home) and
then in him who perfectly

Devoted to do you all
the good he can.

W. H.

To his Honour'd

F R I E N D

T H E

Ingenious Publisher of this Face-
tious Discourse.

Pythagoras was it right, Lucian's again
Review'd, we find, in your more happy strain;
For herein only we acknowledge odds
Your witty Dialogue reviles no Gods;
But with free mirth comes bravely to engage
And lash the Follies of a Brainsick age;
Now Learning and Religion wasted lye
Twixt pious Non-sense and wild Drollery
Your harmless Joques correct our Ignorance
And wise Physician-like in complaisance
To coy depraved Pallats, guild ore still
With pleasant, Gayeties your salubrious Pill
A Dish so Cook'd all Appetites will fit
Deep Nations intermixt with sprightly wit
Envy must grant this composition rare
A Rabbins learning, and a Poets Air;
Those that from grave Discourses fly away
You to good Lessons unawares betray
The Splay-mouth'd Brother, and his melting Mate
In this Glass view themselves, and blushing hate
Hence

Henceforward, all this old darling Copperies
They therefore so zealously did prize
Then Apron & Levites Fort-telling Quacks
Empire scull'd Gallants, cheating what-de-lacks
All here Arraign'd, hold up their guilty hand
And for their several crimes receive the brand
Let supercilious Cantors then stand by
With their morose affrightning Gravity
Whilst we with thanks applaud your Art that
brings us to profit, and delight us too. (know)

H. C.

Hence-
In this Glass view themselves, and shewing face
The play-mouth'd Brother, and his melting state
You to good Lesson answers bring
Those that from Grace Discomfited fly away
A Rabbins learning, and a Poets sin;
How much great this composition rare
Deep Notions intermixt with sharply wit
A goodly book it all together will be
With pleasant, Gayeties your Sublime Pill
To God approved Pillars, with one fill
And wife Physician-like in complaisance
Your Earments Jokers coverd our ignorance
Tis not pious Non-sense and wild Drillery
Now Learning and Religion mixt the
And last the Folios of a Brainsack age;
But with free worth comes brashly to engage
Tis with a goodly wit no doubt

(1)


NAKED TRUTH

O R A

Plain Discovery

Of the

Intrigues of Amorous Fops, and
Humours of several other whim-
sical persons, in a pleasant and pro-
fitable Dialogue, between a pre-
cious Saint-like Sister called Ter-
pole and Mimologos a Scoffing Buf-
foon.

Mim.  Well met Dear Sister, whe-
ther away so fast.

Terp. Fast me no fast.
I have fasted long
enough already, now I have some-
what else to do than to stand
pratling

pratling with you I am so hungry
 bitten. Therefore to be short,
 I am newly come from a Le-
 cture, and am afraid my Dinner
 will be spoiled the Sermon was so
 long.

Mim. Well the short and the long
 of it is, I cannot find in my Heart to
 say that I am glad you have been so
 well employed, for you might have
 been better occupied, (I believe) in
 some other place, but tell me prithee
 Terpole, what long winded Brother
 in a short fump Coat did preach to-
 day?

Terp. Fie upon you Mimologue,
 you will never leave your old wont
 to flout at goodness, but I thought,
 you could have exprest your self
 more properly, than to call such an
 exercise, Preaching; we who are ac-
 quainted best with the Holy Dialect
 style it standing.

Mim.

Mim. I thank you good Terpole
for admonishing me of my Error, for
true it is I did not speak so Congruously
when I said so, for now I remember
me in Northampton-shire I have
heard, it is a common phrase among
the Sisters there: Such an one Stood
to day; therefore to speak at length
more properly what was his Name that
Stood to day.

Terp. He is called Mr. Stan-bur.

Mim. A very proper Name, Faith
Sister to speak according to the Flesh.

Terp. You still improve all I say
to this scurrilous scoffing way, you
are the errantest Droller in Nature,
and it seems have accustomed your
self to it, and consuetudo est altera Na-
tura, you know custom is a second
nature, for I have so much Latine,
being taught in my Fathers House,
when I was a Girl by my Fathers
Chaplain, as also a little of the
Greek Language.

Mim.

old Mim. *It may be you have learned French*

Therp. Yes to deal plainly with you, I have.

Mim. *I will not ask you, whether you have delearned Italian and Spanish, for I presume, you have not proceeded so far.*

Therp. It had been no great presumption in you, if you had put the question, if you will not think it any ostentation in me, to answer that I have; but *(abst. verbo arrogante)* 'tis true enough. For my Father resolving, that there should be nothing wanting as to the accomplishing me in my Education, allowed me Masters to instruct me in all these Languages.

Mim. *Now I have much ado to keep my hands off, from taking thee up, and what to purpose, you do so prodigiously what hast thou Terpole to do with so many Languages? Thou*
Therp. *hast*

hast enough to confound twenty Men,
 especially when prating is so incident
 to your sex, that a man cannot well
 suppose one to be a Woman without
 it; therefore *ὄρα* in Greek signifies
 both *foeminam* & *confabulationem*;
 it is vulgarly said, that one Tongue is
 enough for a Woman, and the Spa-
 niards do so stomach it, that Women
 should be learned in several Langua-
 ges, that they will not so much ad-
 mit they should have any Launce;
 therefore they say in their Proverb,
De Mula que haze hin, y muger
que habla Latin guarde. Take
heed of a winching Mule, and a
Latine Woman, and hear what a mo-
dern writer of our own Country saith,
one of the Minor Poets at least; whose
verses in English run thus.

You wish me to a Wife rich, fair and
 young,

That had the Spanish, French and
 Latine tongue.

*I thank you Sir, for I will have
none such*

*I think one Language will be tongue
too much.*

*Then love you not the Learned? As
my life*

*The learned Scholar, not the learned
Wife.*

Terp. It is an hard and unjust sen-
tence in you men towards us to
doom our sex to the wheel altoge-
ther, as if we were fit for nothing
but to spin, and prick in a Clout;
whereas we are capable of more
sublime things: I know it is com-
monly tollt up and down in the
Mouths of the Vulgar, as you say,
that one Tongue is enough for a
Woman: In some sense I grant it is
true, that is, where there is not
prudence to regulate and moderate
our words and actions; and in that
case

case for all as I know, one Tongue
 may be too much. But discretion
 doth not consist so much in speak-
 ing few words, as in superfluous or
 impertinent ones. Therefore ma-
 ny tongues are no harm, if we know
 οὐκ ἔστιν ὅτι οὐκ ἔστιν δὲ λέγειν ἵνα ἀσφαλές
 as the moralist Plutarch hath it.
 Parts both natural and acquired in
 Women, and good qualities make
 their Company acceptable, where-
 as it would be an insupportable
 burthen for men to stay long with
 us, if we did tattle about nothing,
 but what *Bands* or *Gowns* were in
 fashion, or such like *Gay-Gay*
 things, and affected nothing but to
 besmear our Faces with paint, which
 is the *κρίμα* of an unsanctified
 Mind, and is altogether inconsistent
 with that profession we make of
 Sanctity; yea truly 'tis a great scan-
 dal to the precious people of God
 in all places, and argues a Woman

to be very immodest; I remember
 what the Italians say of such an
 one: *Donna che si lascia Prol far al-
 tro che la pisen*: and likewise it is
 as great an offence to the Saints,
 to see some of our sex (which is a
 thing that I could wish was not so
 commonly practised among us) to
 besprinkle our faces with *Perfumes*,
 which shew as a good Author saith
 wantonly; that there is a *Roomie to be
 Let, by the Bill on the door*: I say,
 should we affect nothing else but
 these things, and to appear in a
 new Habit or Dress every day, or
 as if we were nothing else but a
 kind of walking Mercers shops,
 and were born and shaped for our
 Clothes, and consequently if Eve
 had not fallen had lived to no pur-
 pose. What delight would those
 persons (think you) take in our
 Company? We labour under
 great infamy in this kind, it is said

we have got such a trick, to be so long a tricking our selves up, that half a day is scarce sufficient to make our selves ready; and therefore old Terence, that knew well enough how to speak true Latin, and so was well enough acquainted with the Feminine Gender saith; *Dum moluntur, dum conantur, Annus est.* *old women are ready to do so.*

Mim. Herein I do agree with you Terpole, that the knowledge of any thing that is good is so far from being a burthen, that it sets a lustre on, and is an Ornament to the persons that are endued with it. And I know no reason why Women should be barred from cultivating their minds with Rectitude and knowledge, which if they do seriously endeavour, (be it spoken without flattery) I verily believe they are capable of as many virtues as men, and what if I should say they exceed them, for they are of a finer mould

B 2

and

and temper than Men; for whereas
 Man was made of the dust or slime
 of the Earth or Red Earth, Woman
 was made of the dust or slime refined,
 she is so curiously and exquisitely
 wrought, that it is said in Holy Writ,
 Gen. 2. 22. That God built her, for
 so you have it in the Original; though
 the translate is made her, which
 implies what an admirable structure
 was reared up when she was made; as
 if she was Gods Master-piece, and that
 he shewed his chiefest skill in her con-
 struance, you see then what a curious
 piece of work Woman is, and not-
 withstanding the vilifying and satyri-
 cal expressions of some malevolent per-
 sons, who though they love them well
 enough while they are pleased by
 them, yet when that is over, they take
 a pleasure to speak evil, and write de-
 faming Libels against them, such is
 what of the Italians, *Se la Donna
 fosse piccola come é buona, la mi-*
nima

nima foglia le farebbe una veste &
una Corona. &c.

Were a Woman as little as she's good,

A Peseod would make her a Cap and

Hood,

Notwithstanding (I say) this and such

like Sarcasmes (which are more wor-

thy of contempt than any confutation)

it is evident enough they are suscepti-

ble of all excellent qualifications, and

if it were fit to support so known a

Truth, with so weak a Prop as fiction

is, I would refer those that doubt of

it, to the Poets Nine Muses, to which

we ascribe the invention of Arts. But

there is a real exemplification of this

in Anna Maria à Schurman; though

she was of no great stature of Body,

so what an Altitude and Procerity of

Knowledg did she grow to; she was

a Paragon for many incomparable Qua-

titles and virtues, that she was adorn-
 ed with. She writ Latine so elegantly
 and politely, as none exceeded her; as
 appears by her Works in Print: In
 which are many Epistles to several
 Learned Men, most in Latine, some
 in Hebrew, Greek, and French:
 She was even ad stuporem Docta.
 See what an Honourable Elog, Salma-
 tius gives of her, which is Printed with
 her Works. She had a transcendent
 faculty in Limning, engraving, and
 a curious Hand at Needle-work, so
 that the Cloth she wrought upon even
 seemed to pride it self, in being pricked
 and wounded by such an Hand. There
 are many other Women of other Na-
 tions, that are qualified with rare
 and singular endowments of Mind,
 as that great Heroine the Dutchess
 of Newcastle; whose Name will be
 eternized after her Death, by those
 living Monumentes of her Books.

But what shall I say, or rather what
 shall

shall I not say (if I had a Copia Verborum sufficient for such an undertaking) of Elizabeth Queen of England; who (although she was not in Communion with the Roman Church) was a Peerless Pearl of Virtue, and all excellent and admirable Sciences, the great Wonder of her Sex.

What Language was there so difficult, that she did not attain to, and that in perfection. Mr. Ascham who was one among the rest that instructed her, hath for the perpetuating her Memory left in upon Record, that she read more Greek in one Day, than many great Doctors did read Latine in an whole Week. But I shall say no more in a Panegyricall way of her, lest I should Eclipse the splendour of her unexampled glorious actions with unpublish'd lines, and indeed what Tongue can sufficiently express the Grandeur of her unparalled perfections.

Una loqui te Lingua nequit, quæ
 laudis opinæ
 Materiam linguis omnibus una
 dabas.

*One Tongue in Praise of thy great worth
 is so weak
 which yields full matter for all Tongues
 to speak.*

There are some other Women
 that I could mention, though not
 that excell in the knowledge of
 Tongues, (for indeed since Men
 are so ill affected to their *Tonguing*
 of it so much, they have lay'd a-
 side the study of *Languages*.) Yet
 are adorned with many eminent
 qualities. But they being now
 living, their Modesty will not suf-
 fer them to hear their own com-
 mendations, and so I shall forbear
 to name them; by what I have
 laid

" said then, I think it is apparent
 " enough that Nature, or rather the
 " God of Nature hath not denyed
 " Women parts and abilities, suffi-
 " cient for the acquiring the highest
 " attainments and perfections that
 " Men are capable of; and that all
 " kind of *Knowledge* and *Virtue* is
 " as commendable in them as in
 " Men. Therefore I cannot but
 " Judge that Satyrical scomm that
 " *Francis Duke of Brittainy*, used
 " concerning *Isabella* the Daughter
 " of *Scotland*, favoured more of an
 " *humour* than *reason*; who when
 " he understood that she had been
 " studious, and was *learned*, said,
 " that a Woman was knowing en-
 " ough, when she knew the dif-
 " ference between her own *Smock*,
 " and her husbands *Doublet*.
 " *Terp*. I am glad since you have
 " dissented from me all along in our
 " former dissertations, that now at
 " length

length we meet in *Vao tertio*. And I give you many thanks for the right you have done our Sex.

Mim. I hope the rest of the Sisters will have the same Sentiment, that you have, of my good inclinations towards them; and that they will shew their forwardness upon occasion to please me; when I stand in need of them; but it comes into my Mind Terpole to ask you another Question, which I had almost forgot. Since you have waded through the knowledge of so many Tongues; Did you not learn Hebrew too among the rest.

Terp. Yes I did learn that too; so far as to read it, and to give the Grammatical Construction of two or three of Davids Psalms: for it being the holy Tongue, the primitive Tongue, and the Language that God revealed his Will to us in the old Testament, I thought it was worth my enquiry into it. not
dignol

Mim.

Mim. But there is another reason
 which you have omitted, that seems to
 carry a great deal of force with it, and
 might induce you to love this Tongue
 more than any other, and that is, be-
 cause it hath more Cognation and Af-
 finity with your sex than any other;
 for it is to be read from the Right
 Hand to the Left, and thereupon a
 good Author saith, that Women and
 Hebrew are much alike, they are best
 when read backward.

But you are still for your Puns
 and Joques, but to be serious: I
 wonder that since the Hebrew tongue
 is of such antiquitie, and condu-
 ces so much to the right under-
 standing of Scriptures, that it should
 be so much vilipended, yea and ex-
 ploded too, and that by Men, who
 would faine have the World believe
 that they are not inferiour to any
 for learning.

Mim.

Mim. " There is no other ac-
 " count to be given of this, but that
 " it proceeds from Ignorance and
 " Envy; for those persons that do
 " condemn it, are (as the Elegant
 " Moralist *Plutarch* expresses it)
 " like those that are troubled with
 " blear Eyes *ὡς οἱ ἀπὸ τοῦ λαμπροῦ*
 " *ἐκλασσομένοισι* who cannot look
 " upon any bright thing without
 " great offence: Such think to raise
 " themselves to the *Zenith* of an
 " huge *Reputation* by censuring and
 " eclipsing of others that know
 " more than they: These persons
 " deserve to be severely lashed, but
 " that I conceive 'twill be time mi-
 " spent they are so *incorrigible*: I
 " shall say no more now concerning
 " such but this: They being *Blind*
 " stand more in need of *pity* than
 " *reproof*, and being they refuse to
 " have their Eyes opened, and be
 " led by Counsel; a Dog with
 mim " Be

“ Bell about his Neck is fitter for
 “ them than good advices only in
 “ compassion to them. I could find
 “ in my Heart to sound forth that
 “ doleful *Ditty* commonly used by
 “ Persons deprived of their sight.
 “ *Good people pity the Blind.* But
 “ notwithstanding the knowledge of
 “ this Tongue is so decryed and de-
 “ preiated by such men, it is of
 “ great account among others that
 “ know how to value things right-
 “ ly, and thought to be very useful;
 “ for the Ignorance of this Tongue
 “ hath been the occasion of many
 “ Errors not only in *Learning* but
 “ in *Religion* too; for want of un-
 “ derstanding the Equivocal word
 “ *ꝑ* which signifies both an *Horn*
 “ and *Light*, or *Brightness* as you
 “ find it 34 *Exodus* v 29. *Moses*
 “ most ridiculously is painted with
 “ *Horns*, which is the cause of great
 “ laughter to the *Jews* and *Arabians*,
 “ to

160 to see the *venerable* old Prophet
 As Meramorphosed into a *Carneſſ*
 Knight. If all Men were as foolish
 and ignorant as some are, what
 would have become of us (think
 you) as to the *holy Bible*, should
 we have received it without a
 great deal of mixture and corrup-
 tion? No surely; it is the *ſerious*
 care and zeal that we are be-
 holding to, not preferring it in
 its native purity, as they were so
 strict and diligent in this kind that
 it is written in *Babylonia*
 Job killed
 his Master because he did the
 work of the Lord negligently;
 as he reading *Deuteronomy* 17 v.
 19. *Timothee Zachar Amalec*, h. e.
delebia maſciturum Amalec, when he
 ought to have read *Zechar Amalec*,
 h. e. *memoriam Amalec*. This sto-
 ry too St. Hieron records as a very
 memorable thing, & it is not
 011

mistaken) in his exposition of the
 Sixth Chapter of *Isaiah*. Now
 you see by this, how necessary the
 knowledge of this *Hebrew* tongue
 is, especially for men, and it
 would do no harm, if Women
 had a little *smack* of it, (as you
 say *Terpole* you have) but your
Smock Madam is more taking with
 Gallants. But stay ! Where do
 we ramble ; this discourse of *Lang-*
guages was a thing *obiter* mentio-
 ned, and not mainly intended
 therefore I must remind you, of
 what past before, in reference to
 the *Lecture*. You told me I re-
 member who it was you heard at
 the *Lecture*, but you did not ac-
 quaint me with the Subject matter
 of his *Discourse*. Therefore I
 pray tell me now what Doctrine
 did this *Sanctus* you spoke of be-
 fore *Teach*, or rather prattle.

Trep,

21 *Terp.* I must once again correct you, for now you don't only make a mock of *Religion*, but also speak very improperly, when you call it *Teaching*. For we of the *Conjugational Way*, term it *Holding Forth*.

22 *Mim.* "This is an heavy charge, though I doubt not but to clear my self from the first imputation, *viz.* of flouting at *Religion*, although perhaps not from the second part of my charge, as to impropriety of speech."

23 *Terp.* But I hardly believe you can do either, you are so obstinate.

24 *Mim.* I say as to the first part of my charge, of scoffing at *Religion* in *Truth*, I plead not guilty, but as for this *Mock Religion* of *Conventicling* if I do make a Mock of it, it is no great crime for it is but an holy Cheat at best, who indeed can refrain from laughter, to hear such poor, Jeune, flat and impertinent

expressions, Tautologies, a Myriad, with a Company of wyer drawn Metaphors, and holy Knick-knacks and conceits, extemporary effusions, sanctified non-sense, and ridiculous Fopperies, which flow from such Pulpiters Mouths; as insensibly and easily as excrements from some sick persons. I profess for my part, I think it is time mispent to hear such, and that one had better be employed in picking of *straw* or as the Emperour *Domitian*, in catching of *Flies* by an Hour Glass, (who was truly therefore styled, an Enemy to Flies and a Fly to his Enemies) then to sit two or three Hours, to hear such pitiful Non-sensical, and sometimes blasphemous stuffe. But as to the second part of my charge, I do agree that word you use, might be more proper, of *Holding forth*, for the Sisterhood don't love obscure myste-

rious things, that need *unfolding*;
 but are for *down-right Truths plain-*
ly laid open. For Truth and Women
 are much alike; *Truth* is best *Un-*
ked, and so are *Women*; they are
 most *ready*, when they are *unready*,
 therefore some *Lyvers* will not ad-
 mit of the word *Notwithstanding* in a
 Joynture, but instead thereof put in
alwayes provided.

Nakedness is that which restores
 Women to themselves, for the va-
 rious dressings of all Nations do
 strangely disguise them, so that
 they must put off their *Masquing ha-*
bills, or be taken to pieces like
watches, ere they can be enjoyed:
 Now we cannot do Women great-
 er right, than to be Judged by one
 Rule; then do but, once *unclorb*
 Women, and they are all the *same*.
Comenius tells us, that a Princess be-
 ing upon the point of Marriage,
 appeared in a *Lawn Smock*, to be
 viewed

viewed by Ambassadors; and said,
 she would *put off* that too if requi-
 -*red*. Thus you see Nakedness is a
 sure Rule for the preventing of mi-
 -*stakes*, for every Woman, out of her
 -*Cloathes* is of the *same fashion*, but
 this will not be believed by *Gallants*
 but they will Coast about the *Mi-*
 -*teroscine* of Women, and so inagi-
 -*ate* they are in their desires, that
 -*they* would willingly try all, *annem*
marchant lapidem, they will leave
 no *stone unturned* at Whetstones-
 -*Park*, until they *touch* upon the new
 -*found Island*, (as they fancy) when
 as indeed it is as commonly known
 as the *Isle of Man*, and hath no
 -*relation* at all to *Terre incognita*; but
 the frequent speculation of an *Idea*
 stimulates Men to the enjoyment
 of a thing, which when enjoyed
 they find no consist more in *imagi-*
nation than *reality*, like the *Incubus*
 or Night Mare in a Dream you

imagine it a *Weight*, you Grasp at
 it, and awake, and 'tis *nothing*. Plea-
 sure in this kind is a *Yune* in the pur-
 suit, and but a *Cloud* in the Enjoy-
 ment: It is but a meer Dream, or
 shadow of a Dream rather. In *E-*
gypt there was a young man that had
 a marvellous fancy unto a famous
Courtisan called *Thanis*, who did
 ask him such a great sum of Mo-
 ney to lye with her, that it was im-
 possible for him to give it: at length
 this Youth being so deep in love
 with her, dreamt one Night, he lay
 with her, and enjoyed her: This
Courtisan whom he had taken such
 a fancy to, hearing of this his Dream
 did put him in suit before the Judg-
 es, to be paid her Hire, for the
 pleasure the young man had taken
 of her by imagination: *Bocchoris*
 hearing the sum of her com-
 plaint, commanded the young man
 to bring before him in some Vessel,

at a certain day appointed, as much money as she did ask him for to lye with her; then he bad him toll it to and fro in his Hand before the *Courtesan*, that she might have the shadow and sight of it; for (quoth he) imagination and opinion is but a shadow of Truth. But still supposing this young man had really his desires fulfilled, yet he would have found, they had been more in imagination than in Truth, for *Opinion* is the *Shop* of pleasures, where they are at first forged, and receive their birth, and as they are generated of an *Airy Phantome*, so they dye in a fume, and disperse into *nothing*. (But hold) I fear I shall run out too far upon this point, and be guilty of a digression; therefore I must look a little back, and recollect my self: You may remember I told you the Sisters are for *Down-right Truths*, plainly laid open,

open, and you know Women are counted best on the sudden, and therefore don't love a person, that is long before he comes to duty; like those dissenting Brethren of the Convincing persuasion, who are wont to utter in a true common notion with an huge August Preface: Just to a Brother of the same opinion did lately, who teaching the Brotherhood and Sisterhood, spake thus: It was well said of as great a Divine as ever Europe brought forth: Nay if you will believe Gregory Nazianzen, and he was a man of a celebrated fame for all absolute Learning, he was not only well said, but it was very well said, that, Faith is good if it be a good Faith. But I remember how much this tedious Fumbler, was disrelished by the Holy Sisters, for they like those best, that come to the point quickly; (the Vertical point

point I mean) which by a Trope,
or *Stylo Novo*, may be called *Turn-
Stylo*; because there are more ways
to the wood than one; but whe-
ther you go this way, or that way,
still 'tis the same thing, to wit a
thing of nothing; for take the whole
and yet you have not enough, nor
they I warrant you, for *Women,
Priests and Poultry never have enough*;
(as is commonly said) and although
it is a vulgar saying, that *Virtus con-
sistit in medio*, it is not so in this
middle though it be the best part
of the Female Sex, according to
the French Adage. *Des femmes &
des poissons, le milieu vaut le mieux,*
i. e. Of Women and Fish the mid-
dle is best.

Terp. I cannot pass by some things
you say in defense of your self, with-
out a severe Castigation, you call those
precious, Soul-piercing, yea Soul-sa-
ving, heart-breaking, sin-destroying,
yea

faith-confirming Truths; poor, flat, jejune, impertinent, seditious and blasphemous things; this verily, is a gross Error in you: For they that Hold forth to us are men of such courage and zeal, that when we are e'ne sunk in our spirits for want of meet helps, they keep us from despair, nay they are Boanerges's sons of Thunder.

Mim. I grant they are Sons of Thunder in some sense, but instead of *Soul-saving Truths* (as you call them) that you pretend they should deliver, they thunder out *Soul-destroying; State-disturbing, King-reviling Doctrine*, and are so powerful in their *Holding Forth* this. And *something* else that I could tell you of, (if I were minded) that the *Sisters*, cannot but fall before them as *Lightning*, they being Women of extraordinary *humility* and *lowliness*, having heretofore in the days of *Oppression*, and in times of dark-

ness,

nels, petitioned the ablest *Members*, that they would be pleased to *Stand* unto them shewing a great readiness at all times, especially in these dayes of more *light*, or rather more *light* dayes, to lay down themselves with their *hole* substance; and now there is no great fear that they will *Apostatize* from their first principles, although nature may be so prevailing in them, that they may *Fall back* a little.

Terp. You will never leave your *Drolling* (*Mimologue*) 'tis strange you should affect, this *scurrilous*, *sarcastical* way.

Mam. Come, Come *Terpole* for all you look so demurely, and speak so precisely, as if you were such a *Saint*: Yea, though you turn up the *white* of your *Eyes*, and make such a *shew*; yet if my skill do't fail me in *Physiognomy*, you look as if you would turn up something

thing else too, provided it be done
 in due time and place, and so no
 scandal to the *Strait-laced* Sisters;
 Come, you see I know you a lit-
 tle, you are *Pisello di buona cucina* as
 the *Italian* Idiom is; you are loose in
 the Hints I'll warrant you, and now
 I hope I touch you to the quick: I
 do the rather use this *Gibing* way:
 (which you charge upon me as
 a fault it seems) because I would
 fain laugh you out of that silly *ram-
 bling* humour of yours, that when
 you have a good *Orthodox* Preach-
 er in your own Parish, you should
 leave him, and go a Pilgrimage two
 or three Miles, (it may be) to
 hear such pitiful, nonsensical men
 keep a babbling, who beat upon the
Cushion, more than their *Text*, and
 make the *Pulpit* groan more than
 their *Hearers*, whom you of the
 Sisterhood admire, because he de-
 livers all he saith by heart: Oh say
 they,

they, a *mere* man, he never looks upon a *Book*, and indeed 'tis no marvel, for 'twas a thing he never was *used to*. I'll hold you a good wager *Terpole*, that I'll make a better Sermon that never preached in my life, than any of those sonorous *Pulpit-Thumpers*, you use to hear, and so work upon the Sisters by my Doctrine, and overcome them so, that they will be more ready than in times of yore, when the old *lusty puffs* was started, (the good old Cause I mean) to bring in their Bodkins, Thimbles, and Marriage-Rings, and all that they have, and lay them down and themselves holy at my Devotion.

Terp. *Hecce est malum clamoris sed parum laus (as they say) great boast but little boast. I'll warrant you.*

John. Well, come and try and bring some of the Sisters with you and I'll exercise them to purpose.

Terp.

Terp. By my truly I could find
in my Heart to come if you be in ear-
nest.

Mim. Don't doubt that, for I
am serious, but remember then to
come, *Die Venus* which is to mor-
row at Nine of the Clock in the
Morning, (for I am best at morn-
ing exercise) to *Grubstreet* at the
Signe of the Naked Woman, because
that is a very convenient *Conventi-
cling* place, and I'll be sure to keep
touch with you, in the mean time I'll
bid you farwell.

Terp. I can hold up no longer
now 'tis so late, 'tis twelve a Clock
for this Night I verily believe, there-
fore I must go sleep.

Mim. Good Night to you *Ter-
p.* I'll leave you to your rest.

Terp. I wish you a good Night's
rest *Mimologue*, but remember your
promise of exercising to morrow.

Mim.

Mim. I'll warrant you, do'nt fear it, but I will be punctual.

Corina. Good morrow Sir, are you Mr. Morologue.

Mim. I am no more a Logg than your self, my Name is *Mimologue*.

Cor. Pardon the mistake of your Name Sir, you are the person intended.

Mim. Well! Go on, what is your business with me.

Cor. My Mistriss Madam Terpole sent me to know whether you were come, and were ready to exercise here, as you promised: she being at the next door, at the Sign of the Green-Gown.

Mim. Let her know, I have been here this half Hour, and come as well

is in Lying and they would never
 speak Truth again. Now beloved if
 you would find me hereafter, ne-
 ver look for me in the Text, for it
 may be I may never come at it a-
 gain, No more than those Ram-
 bling Pulpiters you hear, who are
 as far off from the Text, as that un-
 skilful Archer was from the mark;
 whom when Diogenes saw ready to
 shoot, he presently ran to the place
 where the Arrow was to be direct-
 ed alledging this reason for it, *μη
 πλησ* that I might not be hit.
 Well my Beloved the Text you have
 heard, from which words I shall
 gather this plain lamping observa-
 tion which flowes naturally from
 the Words, viz that Lying is a very
 pleasant; edifying, and universally
 profitable thing allover the Christian
 World. Now I shall speak to these
 words first by way of Explication,
 Secondly by way of Application fol-
 lowing

well provided as I could in so short a time.

Cor: I shall readily perform your commands; your servant Sir.

Mim. Farewell sweet Heart.

Mim. Hoh ! Good morrow Terpole, you are come I see with the Brethren and Sisters, you have brought to hear me : Well I am none of the best gifted, but I'll perform as well as I can. I pray walk into the next Room, because that is most convenient for the purpose : So 'tis well now the company is come together I'll begin : My Beloved, prick up your ears, and hearken with all diligence as you shall find it *Written* for your instruction in the Second Book of *Pseudology* Cap. 3. v. 30. in these words Oh that men were wise, and would consider what pleasure and profit, there

ting up all with a word of *Exhortation*. *Lying* (Beloved) is a word of great Latitude and extent: As to its *Pedigree* I must tell you 'tis of great Antiquity, it comes of a very ancient Family, the first *Temptation* that ever was, it was a *Lye*.

But that you may know what *Lying* is, you are to take notice that the credit of the *Relator* is that which makes the difference between *Lying* and speaking of *Truth*, for a *Lye* believed is *Truth*, and *Truth* not believed is a *Lye*, and here I'll illustrate this with a short story that concerns a *Conventicling* Brother who exercised upon the *Butchers* Wife very ardently, (she admiring him as many of the other Sisters did for his profound knowledge in *revealing* of *mysteries* and *secrets*, or rather *Mistress* secrets you may perhaps guess whom I mean, but I'll do him that right

not to name him, because he is dead
 and gone, and *παρακαταθήκη* *μή καὶ ἀπολογία*
 is a precept. But the story is thus;
 there was a plain farming Fellow
 in the Country that lived near the
 said Brother of the *Congregational*
 way, that had a youth to his Son,
 who though a *Minor* in Years, yet
 was arrived to a great *maturity* in all
 debauchery, and notwithstanding
 the repeated admonitions of his Fa-
 ther, he continued in his wicked
 Courses, insomuch that his Father
 despairing that he could ever work
 upon him, so as to reclaim him de-
 sired the said Teacher that he
 would exercise his Jurisdiction over
 him, he being a person of such Au-
 thority among the *Brotherhood* and
Sisterhood, thought (it seems) that
 his Reproof might take such im-
 pression upon his Son, so as to re-
 form him; and to be short, the said
 Teacher meeting with him one day
 did

did severely castigate him in this manner. Oh! *Sirrah* (saith he) I heare fine things of you; you are a *notorious Rogue*, you have got a trick (I hear) that when your Father lends you to keep his Sheep to play at *Cards*, and loose, I know not how many of them at *One and Thirty*; that is a *Lye* saith the Boy presently; How now saith this Teacher you are a *rude Rogue* indeed; do you give me the *Lye*, why quoth the Boy 'tis true enough that you did tell a *Lye*? why how is that Boy? (saith he) Marry thus; when I was *One and Thirty* I alwayes *won*, yea that is true indeed Boy saith the Teacher. But *Sirrah* I hear of another *Roguish trick* you have, and that is you are wont (when your Father is angry with you for your evil practises) to drive his Sheep over a narrow Bridge, and so they fall beside and are lost.

that is another *Lye* saith the Boy;
 why Boy, (quoth the Teacher) how
 is that? thus 'tis replies the Boy;
 those Sheep that go over the *Bridge*
 are *safe* enough, but they are only
lost that fall *beside* the *Bridge*; so
 this Brother was convinced that
 the Boy spoke Truth in both these
 things he charged him with as great
 misdemeanours; but notwithstanding
 it fell out to be true, as the
 Boy said, he was given enough to
Lying, and so are many beside him;
 that are *men*, who have so used
 themselves to *Lying*, that they will
Lye as fast as a *Dog* will *lick* a
Dish; now the reward of such per-
 sons is, never to be *credited*, al-
 though they chance to speak *Truth*
 ἀποσύνταγ' ὃν λόγον καὶ ἀληθεύουσιν (as a
 good Author saith) but of all persons
 that are addicted to *Lying*, none
 have so good a warrant for their
Lying as *Travellers*, for they may

Lye By Authority, when I Was at
Amsterdam in *Holland* the Descrip-
 tion of an *Ambassador*, that obtain-
 ed very much there, was, *Legatus*
est vir bonus, paregrinus missus ad men-
tiendam Reipub: causas: but if others
 do not (*Lye*, and the News be true
 that we hear) *Ambassadors* these are
 never likely to *lye more* for such a
 purpose, for their *Commonwealth*
 or *State*ship is *indestructible*, it being
 a thing so odious to the people, that
 though their be great *Discords* at
 home, yet in this they agree
 all and cry out with one Accord.
The Devil take the States. But if
Ambassadors are so much given to
Lying, (as you heard before) what
 then are other ordinary *Travel-*
lers: It is so Authentick with some
 of them, that they will take it for
 an high affront, if you do but so
 much as question the *Truth* of any
Story they relate, though it be me-

ver so improbable, and indeed they
 have told *Exs* so often, that they
 at length themselves believe them
 to be true; and are ready to *Duel*
 any that seem in the least to con-
 tradict them: Yea, though there
 be an evident impossibility in the
 stories they relate, as there is in
 that of the Bishop of *Mentze* who
 bragged that he had a flame of the
Bush which *Moses* beheld *burning*.
 And that likewise of the *Holy* Re-
 liquie of the *Casse*, of which the
 story runs thus. A *Dutch* man mak-
 ing his confession to a *Mass* Priest
 at *Rome*, promised by an Oath to
 keep secret whatsoever the Priest
 should impart unto him; untill he
 came into *Germany*, whereupon
 the Priest gave him a Legg of the
Casse on which *Christ* rode into
Jerusalem; very neatly bound up in
 an *silken* cloath; and said this is the
Holy Reliquie of that *Casse* on which

the Lord Christ corporally did sit,
 and with his *sacred Leggs* touched
 this *Asses Leggs*: Then was the *Dutch-
 man* very joyful, and carried the
 said holy Relique with him into
Germany: Now when he in the
 presence of *four* other his *Com-
 rades*, shewed it, each of them hav-
 ing likewise received from the same
 Priest a Legg, and had promised
 the same secrecy: they breaking out
 into great *admiration* said; Lord!
Had that Ass five Leggs: From whence
 it cometh that the *Italians* do *jeer*
 the *Dutch-men* and hold them for
 very *gross* ignorant people,
 on *lying* in general being *nakedly*
 and abstractly considered, first im-
 plyes *rest*, for by this means we
 enjoy rest, that which all things,
 even to the lowest inanimates tend
 unto with a strong propension,
flow themselves violently rush down

to their Center, and encrease their motion as they come near it: those that are used to *hunt* in Whetstones Park have sufficiently experimented the Truth of this (or else they have, not been given so much to *Dying* as the World *thinks* them.) Flames and *Fire* mount upwards being impatient of those *Unquiet* and sulphurous Prisons to which we confine them, all things tend to quiet and rest. If a man would obtain *serenities* in any kind, there is no way so *conducibile* as serenity of mind and *quierness*: hence it was that the Poets secluded the Muses to mount *Parnassus*, to Fountains and Groves, as knowing that *Cities* were no fit places for any *profound* Meditations; and consequently much company an Enemy to it: For this reason I believe it was that the Learned Sir Henry Wotton after his many Embassayes and negotiations concluded

eluded thus: *tandem hoc didici*
mas sapientiores fieri quiescendo.

Secondly *Lying* as it implies *rest*
 (as I told you before) so it implies
health also: that is to say in *Women*
 for it very much conduces thereunto,
 provided they be according,
 as the French Proverb hath in it
Jeune est bien malade, quand elle ne
se peut tenir sur le dos. That Wo-
 man must needs be sick, who cannot
 not lye on her back.

Thirdly, *lying* implies *pleasure*,
 and so 'tis true as I told you in my
 Doctrinal observation that it is a
 pleasant thing, for *Women* especi-
 ally, but this is no otherwise true,
 but as there is *lying* in the case that
 is when men lye with them, for
 they take no pleasure at all in *lying*
 alone.

Now

Now though I say *lying* is a very pleasant thing, you are to take notice that I do not mean this of a *promiscuous* Lying, for there are some *Women* that it is not lawful for men to *lie* with them. And therefore Mr. Take-o'-Trust a great *Casuis*t of the *sisters* makes a nice distinction herein, and cuts it for an *hair*, A man (saith he very argutely) may *lie* with his own Mans Wife, but not with another Mans Wife: And Dr. *Amphibolus* another great *Casuis*t saith, that it is not lawful, or at least wise not expedient, for a man to *lie* at all times with a Woman, no not with his own Wife, for one may as he phrases it use *licita illicite*. But (beloved) for my more methodical proceeding, you may be pleased to take notice of a *Tripertite* Division of *lying* that is commonly known, *viz.* an officious, a Jocular, and a pernicious *lying*. Of these in their order

briefly;

briefly; But rouse up your selves
 (Brethren) for I see some of you a
 sleep with your Heads in the *sisters*
laps; a foul shame and a great scan-
 dal, that when I am *standing* here,
 you should *lie* there; I tell you
truly or rather a *true lie* this ought
 not to be: I pray mind what I told
 you, I said there was a threefold
 Lying, this *lying* of yours make a
 Fourth, but I know not under what
 Topick to bring it, except it be a
lascivious lying, but to return to the
 Text, and first there is an *officious*
 Lying as I mentioned before. And
 that is when a man lyes with his
an wife, (but this is a thing not
 much in use now a dayes and there-
 fore I'll but lightly touch upon it.)
 As for this *ixorious lying* it is a
 thing every husband is bound to
 do *ex officio* if he would be count-
 ed an honest man. Although some
 are so *rife* not to tye themselves to
their *duty*

duty in this kind. Therefore the *Ita-*
lians say *Gli huomini da bene si mari-*
tano gl'savij vo. Honest men use
 to marry, but wise men tarry: I
 have heard some Gallants say, that
 a *Wife* were a fine thing, if she
 were an *Almanack*, that a man might
 change her once a *Year*: If the age
 we lived in were so *loose*, how ma-
 ny *close* students should we have,
 that would *turn over* such Authors
apace, if they could have a *liberty*
 to *turn* them off so *soon*, for they
 are apt to think that variety in such
Books, Has well as in other things
 doth *delight*.

But there is another sort of Of-
 ficious *lying*, and that is such a *Ly-*
 ing that is *hurtful* to none, but is
 of *advantage* to some persons, or o-
 ther, this many times is profitable,
 and may lawfully be used. As for
 example, if a certain General of
 an

an Army should see a kind of despondency in his Souldiers, and he to hearten them up and encourage them, feigns that there are auxiliary forces coming to their succor, and by this means puts courage into these Souldiers when they were almost exanimated thorough fear, shall not this figment (think you) be dispensed with, that is so useful? Plato allowed a lye lawful either to save a Citizen or deceive an Enemy, this kind of lying Abraham used with Pharaoh, and Abimeleck and his Servants, and likewise the Hebrew Midwives in Egypt, which proceeded from a fervent desire in them to promote greatly the good of those persons, and therefore allowed by Origen, St. Hieron, Chrysostome, Innocentius the third, Cassianus and others: Nay, this is of such Universal use, that there is no living for Trades-men of all sorts with-

without it. I believe if man had not fallen, they should never have needed to use it, but as he is now it is hard for him to live without it; No *lying* no *living*. There are no *wares* scarce vendd without the *help* of this, either at home or abroad; they think they can gain no custom without this *custom of lying*: Oh saith one, it *cost me more*, when you have bid money for a commodity, this is commonly practised in the *Exchange*; scarce any thing is sold there without the *exchange of a lye*. And some of the Women there will be ready to fly in your face and scratch you, if you should seem in the least to suspect the *truth* of what they say, but if you should escape their Nails, you will be *pelted* with the *Hail-stones* of opprobrious words, which will fly thick about your Ears, although such persons would
 shew

shew more wit, and get more mo-
 ney too, if they were more com-
 plaisant, and used more gentle and
 sweet Language for *chi non ha dena-
 ri in borsa habbia miel in Bocca* as the
 Italian Proverb is *b. e.* He that hath
 not money in his purse, must have
 hony in his Mouth. *Xiphilinus* tells
 us that *Livia* the Wife of the Em-
 perour *Augustus*; promised *Nume-
 rius Atticus* five and twenty thousand
 Crowns, if he would swear that he
 saw *Augustus Caesar* after his Death
 ascend into Heaven: Now *quis po-
 test tot armatis resistere*, is there any
 so fool-hardy, Nay so *fortis*, as
 would refuse such an offer, onely
 upon the scrupulousness of a fiction?
 Many of the Brotherhood make
 no bones of being head of a *faction*
 on; and will they (think you) scru-
 ple the having their hand in a *fa-
 ction*: No I'll warrant you, when
 they see the good that it
 will

it turns to their advantage and profit they can easily swallow it.

But there is an officious *sitting* too as well as *lying*, but that is not my *business* to treat on here, you will easily discern that belongs more to an House of *Office*, than my *Text*, and so that would be no *cleanly come off* for me, to make such a digression: There is a *lying* for *credit* too as well as *profit*, but such an one that tells a *lie* to save his *credit* wipes his Nose on his *sleeve* to save his *Napkin*; but I shall say no more concerning this first head of *Officious lying*: Now to come to the second part which is *jocose lying*; and this is for the making others *merry* and may be permitted, provided we exceed not in the measure or manuer of it; this may argue one to be a *wise man* for as the Italian Proverb hath it, *Del*

*tutto non è savio chi non sa esser
 pazzo* : but you must take heed
 that you be not so merry in jest,
 as to be sad in earnest (I mean) to
 tease your Friend for a jest, as that
 Gentleman did, who meeting with
 a Person of Quality his old ac-
 quaintance in London, that was
 newly come from beyond Sea
 (where he had been a long time,)
 after a congratulation of his safe
 return, spoke to him in this fami-
 liar Dialect : Dear Rogue ! where
 hast thou been all this while ?
 who answered, Faith I have been
 travelling up and down, and how
 hast thou lived by my wit, faith
 the Traveller, whereupon this Jes-
 ter replied, Faith I never knew
 one live upon so little in all my
 life ; but this was so biting a jocu-
 lary conceit and did so distast this
 Traveller, that he never cared for
 his Friend afterward ; it may be
 said

bid of such a iocose man, that he had
 a good wit, if a wise man had the keep-
 ing of it. *May peus boyle que la ruer-
 dedene* (as the Spaniard saith) the
 best jest is the true jest; as that
 was of *Paulus* the Son of *Sylla*,
 who (when his Sister had two Gall-
 ants at the same time, that had fa-
 miliarity with her, namely *Indus*
 a *Bullies* Son, and *Pompey* surnamed
Chasula) scoffingly said; *Chiron su-
 perioris membris habere nequiores cum
 bene fallitur*. as is one good son of
 a whore (which you know is the worst
 of a Country-man's son) a forger.

But the third sort of lying ac-
 cording to the threefold Division
 that I made, remains yet to be spo-
 ken of, I having dispatched the o-
 ther two, as an officious and a
 iocose Lye. Now the last is a per-
 nicious lying, and this is twofold;
 one is when a man lies and hath
 neither pleasure or profit by his lying,

the second is when one indeed hath pleasure at first, but *delight* afterwards: As for the first sort of *lying*, (it is an unaccountable thing in such a person that so lyes, and deserves to be severely censured: In the time of the Emperour) *Claudius* there dyed a Man in *Rome* named *Pamphylus*, who never told any matter of Truth in all his life time, but evermore had his chiefest delight in *lying*. And I heard a story not long ago at a *Coffee-House*, (which you know is the *Mart* of *News*) of a *Country-man* of our own that was so given to *lying*, but that was a *bed*, (although he could *lie* in other places too) that to break himself of that slothful humour, was resolved to do penance in one *sheet*, and therefore very handsomely as he thought pulled off one of the sheets of the Bed where he lay as a Guest, and wraps himself up in

the

E

it

it as if it had been a *winding sheet* :
 But being found out and *laughed at*
 for his labour, he turned *Cart in pan*
 (as they say,) and trans'ferred the
 contrivance upon the *Mistress of the*
House, saying it was done by her
 on purpose to *affront* him, and that
 he would never *lie* there again ;
 Now this (you will say) was *double*
lying, although he lay but in *one*
sheet : But however no *one single*
 person believed his tale, no more
 than he *himself* did ; but no more
 of this now, because the person
 that acted this foolish trick may be
dead (for all as I know.) For I
 hear that presently after this mad
 Prank was played, he finding his
Spirits exhaled with the *heat* of his
 passion took a Voyage to *Anticy-*
ra, to purge his *Brain-sick* phrensy
 with *Helle-bore* ; now whether he
died there, may be a question much
 controverted, for I never heard he

returned from thence; but I'll not
 undertake to resolve this point, but
 leave it as a Quere for such *st*-*u*-*d*-*i*-*e*-*d*
red persons to decide, that have
 nothing else to do but to study the
 Anatomy of *Flies* or such like mi-
 nute things of no moment: But se-
 condly as I told you before, the
 other sort of pernicious *lying* is
 when one indeed hath *pleasure* at
 first in Lying, but *dolor* afterward.
 Now this is such a Lying that is
 hurtful and destructive to *both* par-
 ties, and is a *mortal* offence, for ma-
 ny times it causes *mortality*. For
 example sake, when a man *vis* in
 the *torrid zone* of a *Leys*, or some
 prostituted She-bed-fellow, and gets
 such an *heat* or *clap* that he can
 never claw it off again: Such an
 one may take up the same com-
 plaint that *Hermione* in *Plautus* doth,
hennū zovayōm sūdū n' āvūlū
 This kind of Lying is very destructive
 to

to ones *beach*. You have it well
 exprest in the Italian Proverb *quello
 che ha un piè in Bordello ha l'altro
 nello spedale*. He who hath the
 one foot in a Bawdy House hath
 the other in an Hospital. Those
 persons that do so freely indulge
 themselves in such wild ranges and
 chases as aforesaid, little consider
 how much their *desultory* promif-
 cuous conjunctions do disturb the
Mind, and render it unfit to un-
 dertake serious affairs, they are so
 much for *generation work*, that at
 the last they wholly incapacitate
 themselves for the serving of their
generations, besides the many mis-
 chiefs the *body* receives by those fa-
 tal venereal encounters, which are
 oft-times the productives of *miser*
 and *insanity* which they intail to their
 posterity, for though these stollen
 waters seem at first to be *sweet*, (and
 you shall have Gallants in the ap-

prehension of the sweetness thereof of *risque* fortune, honour; yea life it self, and all to enjoy a *Myself*; yet they will prove waters of *Marah*, bitter in the end. Now the best way to cure this extravagant distemper of a miscellaneous *Carriere* is as a good Author saith, to suppose a Woman to be *masculine*, and so weigh her conditions as breeding parts, &c. for we all befool our Judgments with thinking too much of her *invisibilities*.

But (Beloved) that you may be edified by what I have said, I come in the last place to shew you, that *lying* is a very edifying thing, it tends very much to edification, for by that means the Sisters being wrought upon will greatly *encrease* and multiply, and they being extraordinarily *plump* as before, it is a pregnant argument

of their *thriving* condition, and that in due time they will bring forth a blessed *seed*, but the *issue* is uncertain, because no body knowes, whether the *cun-juncti-on* between them and their *husbands*, is on some *benovolent* Quakers or fifth Monarchy men: Now you must know the Sisters do not *edify* a like *under* all Teachers, those that they edify most by are certain *whifling* Declamers, who being void of knowledg and ver-*tue mount* the Pulpit with a Gigan-*tean-confidence* as a Player doth the Stage, and there *fulminate* and *tonitruate* words to puzzle intellects, and vent the foolish and ridicu-*lous whimsies* of their distempered brains, for profound and solid Di-*vinity*, they admire these most, and count them especially the *best* men that are of *long standing*, (for they care not how short they

are of *understanding*) But as for the
Doctores, the Sisters that are not
acquainted with their *parts*, are so
prejudiced against them upon the
account of their *names*, that they
are apt to think them *useless* Bro-
thers and not *edifying* at all. But
others of the Sisters who know
them very *intimately*, Cry them up
for men of his good *abilities*, as ma-
ny others of a *greater name*, and
profess they partake of their gifts
with a great deal of *pleasure*, and
are very much *edified* under
them.

Well (Beloved) you have the do-
ctrinal part of the Text sufficiently
explained to you, now I shall *wind*
up the *bottom* of my Discourse with
one word of exhortation to young
men, and so dismiss you: Sift in
this your day, whilst your Veins
are full of Blood, and you have

Mar.

Mrs. That is an *Errour* which I must desire you to *correct*, blot out *levity*, and write *mirth* instead thereof; you of the *Sisterhood*, are hugely given to *censuring*; but I pass not for that; I care as little for it as a *Goose* T----- for the *Thames*, (as the vulgar Proverb is) so long as I deserve not your censure. Some persons are so *caprichious*, that if I were sure alwaies to do well, it is a question, whether that would alwaies please. I am far from being in love with *sautes*, but sure this is but a *light* one, if any, and it is for *delight*. There are none will blame this innocent jovial humour, but some peevish *morose* old men: who like old *Monkies*, having either gnawed away or lost their *Tails*, read Lectures to young ones to *amuse* theirs too. I know not why I should

should affect a *sullen* melancholly
humour, make *wry* faces and look
 sorrowfully, to please some *dog-*
ged tempers; sorrows will come
fast enough, I shall not need to
court them. I am sure a *pound* of
 care will not pay an *ounce* of debt.
 Therefore why should not I make
 my life as *pleasant* as I can, the
 most compendious way leading to
 this, is to banish all *anxious* soli-
 citude. *Grave cura non ti punga è fara*
tua vita Lunga as the Italian
 Proverb is: There be some *Stipo-*
condriagues that can endure *mirrh*
 no more than *Owles* can *day light*,
 but it shall never make me have a
 quarrel with the *Light*, because
 weak eyes are dazled with its
beames. There must be in every
 thing intermissions to *unbend* our
 spirits, our *spirits* are *cloy'd* as well
 as our *sences*, if they have not
 some
 noill

some relaxation by *delights*. The
 Philosopher that alwaies weeps, it
 may be would have a mind too
 long upon some occasions. Mirth
 is that which fits one for *business*
 according to the Spanish Proverb.
Hielga me un poco mas hila mi capa
 I am a little merry, but I do my
business, and it greatly conduces
 to *health* too; it is a Sovereign
 Amulet against some distempers,
 which afflict sedentary men. it re-
 vives the drooping spirits of hypo-
 chondriack Persons: And shall it
 then be counted a *crime* to
 bring in one merry *scene* to set off
 a serious and tedious *Act*: But
 now *business* comes upon me so
 fast (*Terpole*) that I can stay no
 longer to talk with you; I am to
 go where neither Pope nor Em-
 perour can send an Embassadour,
 and if I neglect this opportunity
 of *putting forth* my self, 'tis a que-
 stion

tion whether ever I shall come to
be a *Privy Counsellor*, but rather
there is more likelyhood that I
should be sent to the *Ile of Man*,
to negotiate there: and then you
may easily *swell out* in what a case
I should be.

*Howbeit I was bid I should not
swell out so I bid not swell out.*
Terp. *I have business as well as
you, that calls me away.*

Mim. It is no *state* business, (I
presume) for then I'll warrant you
it 'was likely to be well done: for
Women in *State* affairs are like
Monkies in *Glass-shops*: But your
business, I suppose lies in the *Ile of*
Man not far from me, where the
rest of the *Sisters* cheifest business
use to Lye, and I know you long
to be there, therefore I'll keep
you no longer from it: Adieu
Terpole.

Terp.

Terp. God be with you, (Mimodialogue) for you have been far enough off from him a good while, though you have been preaching (as you call it) but the nearer to the Church, the further from God (as they say) and you seem to have verified that Proverb, and so I bid you Farewell.

Alas! It is no fair business, (I presume) for the people want you to be likely to be well woe: for Women in these affairs are like Monks in Glass shops: But your business, I suppose lies in the life of **THE NON RESISTANCE** the rest of the Sisters' chief business is to live, and I know you long to be there, therefore I'll keep you no longer from it: Adieu.

Terp.

*Gentle Reader, these faults have escaped thorough
hasty Printing, which thou art desired to
correct as thou meetest with them.*

IN the Title page instead of *decipere* read *despe-*
re, pag. 19. read v. 29. p. 20. r. Cap. 25. v. 19.
p. 23. no comma at Tautologies p. 24. next laid
open l. 3. these words being omitted, are to be
read : And so are the Brothers, they say Truth is
best represented by Eve p. 30. l. 17. no full point to
be next (This) but a comma p. 37. is transposed
the following page is to be read first, p. 47. l. 9.
next that t. it is.